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FUNERAL

Sermon,

Preach'd at *Ardmagh*,

ON THE

Most Reverend Father in GOD,

WILLIAM,

L^d. Archbishop of
DUBLIN,

And *Primate of Ireland.*

Deceas'd *May* the viiith. 1729. Aged 80 Years.

By *J. D. M. A.* Formerly of Trin. Col. Dub.

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Funeral SERMON Preach'd, &c.

PSALMS cxii. Vers. 6.

*ly he shall not be moved for Ever: The Righteous shall be
in everlasting Remembrance.*

THIS Psalm is made up of two Parts. The First, gives us the description of a good Man. The Second, shews us the Rewards which God has promised him. The First of his description, is his fear of God, which is the beginning and foundation of all true Wisdom and Goodness. The Second, is his Obedience to the Divine Commands. These two we have in the first Verse of this Psalm, *Blessed is the Man that fears the Lord, that Delights greatly in his Commandments.* The Third part, of the good Man's description, is his Beneficence and Justice to Mankind. So Verse 4. *He is gracious and full of Compassion and Righteous.* The Fourth part, is his prudence in the management of his Concerns. So Verse 5. *He will guide his Affairs with Discretion.* The Fifth and Last, is his Charity. Verse 5. *A good Man sheweth favour and leniency.* Verse 9. *He hath dispersed, he hath given to the Poor.* The Rewards promised him, are First in general, that he is blessed, particularly with Power and Riches. Verse 3. *Wealth and Riches shall be in his House.* Verse 9. *His Horn shall be exalted with Honour.* Secondly, with security in his station. So in the Text, *Surely he shall not be moved for Ever.* Thirdly, with peace and quiet of Mind in all Controversies, through the Assurance of the Divine Protection. Verse 7. *His Heart is fixed trusting in the Lord; His Heart is Establish'd, he shall not be afraid.*

The Security that good Men have of an happy Estate, is founded on the Promises of God. which never did or
can

can fail; and tho' the Afflictions of the Righteous seem many and heavy, yet God at the last delivers them out of them all; insomuch, that even their Enemies shall envy and rage, when they perceive it, according to the last Verse of this Psalm, *The wicked shall see it and be grieved, he shall gnash with his Teeth and melt away.*

If we take the generality of good Men, we shall find them more easy and more happy than others in this life, and though they do not always appear with so much outward lustre and brightness, as wicked Men do, yet it will be found, that they are commonly more secure, than the ungodly in their high, and therefore slippery places. Upon the whole it appears, that the Man who is secured by the help of the Almighty, will not much be dejected with fear or grief; the Assaults of the Devil cannot hurt him, the Floods of ungodly Men cannot overwhelm him. We shall see the Heavens rolled together like a Scroll, and the Elements melt with fervent heat, the World on Fire about him, and Heaven and Earth passing away and removed, and yet according to my Text, "Surely the Righteous shall not be moved for Ever." For Death instead of removing him, fixes him in an Eternal State of Felicity. This is the end of all his hopes and labours, the Crown and Perfection of his Personal Happiness. But he is Blessed, not only in his own Person, but in all things else that relate to him, and particularly in leaving a happy Memory behind him, tho' his Body will decay and crumble into Dust. And here we have before us a very eminent one in the most Reverend Person, whose Funeral we now Celebrate.

I will not pretend to give you a History of his Life, that will deserve more Consideration, than the shortness of time will allow me, and require better information than I can procure at present. I shall in the mean while content myself with the following Particulars relating to him.

2. *First*, I will shew, That he was greatly qualified with all the requisites that make up the description of a good Man in this Psalm. And hence in the Second Place

that we have reason to assure ourselves, that he is
entitled to all the Rewards here promis'd by God
such.

The *First* part of the Description of a good Man
in this *Psalms*, is, a true sense of Religion, founded
on a right Notion and Belief of the Being and At-
tributes of God, of his Power, Wisdom, Justice, &c.
None can doubt, that knew the most Reverend
funct, but he had these at Heart, and by all his
actions, and the whole Conduct of his Life, gave
the World a demonstration, *that he was a true and
pious Christian.*

The greatest Enemies of our Faith must confess,
that the Religion which our Saviour settled in the
World, gives us the most noble Notions of God,
the most full and clear representations of the Duties
we owe him, and the strongest Motives to ob-
ey him. This is the Religion our most Reverend
Father carefully Studied, excellently Understood
firmly Believed. This he cultivated and pro-
moted by all his Endeavours.

Our Church has given us a System of that Reli-
gion, free from Corruption, free from Superstition,
free from all mixture of *Enthusiasm*, of addi-
tional *Fancies* or *Inventions of Men*. This he em-
braced, followed and promoted; and *in this HE*

If then by the fear of God, we understand
the true sense of the Obligation there-
on (and thus it is frequently taken in Scripture) none
can doubt, but our most Reverend Brother was
fully possessed of this Qualification.

With good Principles must in course produce O-
bedience to the Commands of God, if we allow 'em
full Consideration and Attention in the Mind.

Such

Such a true Faith rooted in the Heart, must of necessity exert itself in *Holiness*, and work by Love and consequently introduce the *Second Qualification* that enters into the description of the good Man which is to *delight greatly in God's Commandments*.

3. That our Deceased Father did so, appears *First*, from his great Mortification, for he allowed himself hardly any other Pleasures besides those of his Study, Meditation and Devotion. If a Man love the World, or the Enjoyments of it, his manner of Life will soon shew it; and it is an easy thing to observe from an ordinary view of the conduct thereof, whether he have any great relish for sensual Pleasures, or delights in Riches or Honours, his Table, his Equipage, his Discourse and Conversation, will soon discover him. I confess a Man may for a time play the Hypocrite, and conceal his genuine sense and bent of his Soul; but it is when he is on some Project, to gain which, Dissimulation and a pretence to Mortification and of Indifference to worldly Pleasures may be subservient; but such a Man can never be uniform to himself, but as soon as the reason of his Dissimulation ceases, the Mask falls off, he returns to himself, and enters into the course of Life, his secret Judgment proves, and his Inclinations lead him to: Now even when under the greatest Obligation to dissimulation, some sudden surprise or inadvertency befalls him, and discover what he is.

But the good Man before us, was the same on all Occasions and in all Stations, Grave, and Mortified, when a private Clergy-man, when a Bishop, when an Arch-bishop and one of the Chief Governours in the Kingdom. His ad-

ent in Place, Riches and Honours, made no alteration in his Temper, and what he was oblig'd to make in his Equipage, was done after such a manner, *that it plainly appeared to be unaffected, and that he came into it, rather because his Station required it, than because he had any pleasure in such sort of Things* : So that according to St. Paul, he so enjoy'd the Riches and Honours of the World, as if he possessed them not.

Now it is impossible, but that the Mind of Man should be some way Employed, and take delight in something or other. Since therefore the Pleasures of Life did not affect him, since he did not set his Mind on Them, he must have his Thoughts engaged on something else ; and it was manifest from the whole conduct and manner of his Life, from his Conversation and Studies, *That matters of Religion and heavenly Things were most at his Heart, and that he chiefly entertained and pleased himself with Meditations on Them.*

4. And this appears, *Secondly*, from the innocency of his Behaviour in *all Stations*, which was so remarkable, that I may say it with confidence, *there is not one Stain or Blot to be found in it, allowing for the weakness of humane Nature, from which no Man is free.* He has lived in the Eyes of the World, in eminent conspicuous Posts, that expos'd him to great and many Temptations, and oblig'd many to observe and enquire into his Actions, in which he liv'd so, that *Malice could not tax him with the suspicion of any one Vice, or any one Act of immorality.* This is a Demonstration that Religion had its full power upon him, and that the Law of God was not only his Study and Meditation, but so his Rule and his Guide.

5. The *Third part* of the Blessed Man's Description in this *Psalms*, is Beneficence and Justice to Mankind. So Verse 4. *He is gracious, and full of compassion, and righteous.* That the most Reverend Defunct was eminent in all these Graces I believe, my whole Auditory will witness. He was more Obedient to his Superiors, nor more indulgent to his Inferiors. It is hard to find any of Severity exercised by him in his whole Life; when oblig'd by Duty and Conscience to exact Discipline, it was in such a manner, that we may say of him as God says of himself, it *was his strength in his work*, Isa. 28. 21. It was a force on his Nature and he seemed to feel the Punishment as sensible to the Person on whom he inflicted it. He had a great Compassion for the weakness and infirmities of Men, as well as for their Misfortunes; and may say of him, as St. Paul saith of himself, 2 Cor. 11. 29. *Who is weak, and I am not weak? who is offended, and I burn not?* He had a fellowship with all in Adversity, and after the Example of our Saviour, in all their Afflictions, he was afflicted: He not only consider'd them with Compassion, but to the utmost of his Power assisted them, witness the multitude of the Distressed he Relieved, and the liberal Contributions with which he assisted such as were Persecuted for Religion.

Though a strict and rigid Adherer to the Sentiments of our Church, yet so far as I could observe, neither Dissenters nor Roman Catholicks did ever come off him: On the contrary they looked on him as a mild and merciful Adversary, that rather chose to Convert than hurt them. In his Family he was an indulgent Master, beloved of his Servants, and ready to his Power to do good Offices to them.

I shall not speak here of his Charity, because that itself will make a large Chapter in his Praises.

6. The *Fourth* part of the description of the Man the Psalmist reckons *Blessed*; is Prudence in managing his Business. Verse 5. *He will guide his words in all his affairs with discretion.* Prudence is the common bond of all Virtues, by it they are united and conjoined together. A Man may be very Honest, Sober, Just, Charitable and Devout, and yet if he want Prudence, all these good Qualities will not be of any great use to him or the World; and therefore Prudence, with a little Power and Wealth, will go farther to make a Man's self and others easy, than the superabundance of both without it. Now from the following Considerations it will appear, that our most Reverend Brother possessed this in a very eminent degree.

7. First, he was sensible, that there is not a greater Disadvantage to any one than to be accounted a cunning, designing and crafty Person; since it makes Men to be on their guard with him, to watch every step he makes, and to cross him on every turn; his Parts and great Cunning should over-reach him. This therefore he industriously avoided, and chose rather to be Wise, than to be accounted so; he did his Business very effectually, but with silence and as little noise as he cou'd; by means of quiet Management, he was generally in a Calm, in the midst of Parties and Quarrels. He yielded to Time and Necessity, and always behaved himself with great Deference and Submission to the Opinion of his Superiors.

The Second instance of his Prudence, was in the choice of his Studies; his great Application was

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to Divinity, which was his Profession: But by
of Diversion, and as an Ornament to his Con-
solation, he added the Knowledge of several Cu-
sities and Arts, that he found valu'd and fashio-
nable in the World; such as *Mathematicks*, and
Natural Philosophy, &c.

We are not competent Judges what he would
have performed, if he had thought fit to publish
his Meditations in Print, because his great Mo-
sty prevented his appearing much in that way, o-
fing rather to have his Name Recorded by o-
Men in their Works, than by himself, which is
in the Opinion of *Solomon*, is a great piece of
dence, who tells us, *Eccles. 12. 12. By these*
Son be admonished, of making many Books there
no end, and much Study is a weariness to the
It is plain, whoever Writes and Publishes Books
creates himself great toil, and is expos'd to O-
bjection, Envy and Censure.

Let me further observe, that tho' towards
latter end of his Life, by Age and Sickness,
some Years he found himself not so ready at Bu-
siness as formerly; yet he had the Felicity, as
as Prudence, to put his Concerns, both Spiritual
and Temporal into so good Hands, that there was
no Defect in the Management of either, his Bu-
siness being, as I understand, in very good order
and a great increase added to his Fortune: Which
as it is an Argument of his Wisdom, so it is to
remembered for the Honour of those that were
employed by him.

9. I come now to the last Part of the Descrip-
tion of the Psalmist's blessed Man, which is *Chap.*
Verl. 5. A good Man sheweth favour and leni-

f. 9. He hath dispersed, he hath given to the
 r. This is the most signal and conspicuous
 ce, for which the most Reverend Father De-
 d was eminent. On This he seem'd principally
 ave set his Heart, as remembering that our Savi-
 has made it the chief or only explicate Article, on
 ch we shall be Judged at the last Day, and the
 ark, whereby the Sheep shall be distinguished from
 Goats, Matth. 25. 34. Come ye blessed of my
 ther, inherit the Kingdom prepared for you from
 foundation of the World. For I was an hun-
 d and ye gave me Meat, &c. This was so con-
 tly before his Eyes, that his whole struggle
 Endeavours seem to have been to Entitle him-
 to that blessed Reward, by the continual pra-
 e of this Grace.

o. To shew how much he excelled this way, I
 consider, First, the extent of his Charity; Se-
 ly, the excellent Election he made of the Me-
 s and Objects he chose for it.
 As to the extent of his Charity, it reached all
 were in Want; his occasional Objects of muni-
 ce were all that needed; The frequent Ad-
 les to him by Petitions and other Applications
 e so many, that one wou'd wonder he had any
 g to spare for other Occasions. The Aged,
 Decrepit, the broken Householder, the decay'd
 tleman found a continual Assistance from his
 ds. The Stranger, the Convert, the Refugee,
 numberless Prisoners blessed him for the Re-
 ne gave Them. These acts of Charity were
 ately done without Noise or Ostentation, be-
 many constant Exhibitions, which were hard-
 own to any, such as the relieving Widows e-

every Month, together with many Private Pensions, regularly paid the Necessitous.

I reckon among his occasional Charities, his promoting all the good Works, to all which he was generally a liberal Contributor, such are Churches, Schools, Hospitals, Poor Houses, Printing useful Books, Encouraging Arts, Sciences and new Inventions, for the benefit of Mankind: To all which you will find him one of the First, and most bountiful Subscribers.

In short consider all the ways of Charity, where either the Souls or Bodies of Men are concerned, and none of them escaped him.

II. And as his Charity was thus Universal, so in Second place, the Methods he took, and the Objects he chose for the principal Parts thereof, shew his great Wisdom, as well as goodness.

First, Therefore to enable him to execute his charitable Designs, he chose a single Life, not that he believed, that there was any more Purity or Holiness in Celibacy than in Marriage, there being no ground for such an imagination in the Holy Scriptures or Primitive Antiquity. On the contrary, *St. Paul* pronounces Marriage, to be honourable in all, and the Bed undefiled, and advises every Man to have his own Wife, whereas we have no such Character of a single Life. The highest Commendation given to it is, that it is subject to the Cares and Distractions of the World, which gives a Man more freedom and opportunity of attending the Duties of Religion, and upon that account may be more convenient for some Men in some Circumstances, particularly when there is a probability that some present Distress, Persecution, publick Confusion or Calamity is hanging over us, which will make the care of a Family impracticable, or very burthensome. This is all our Saviour says in its favour, *Matt. 19*. *St. Paul*, in the 7th Chapter of the First of *Corinthians*, will appear from consulting the Places.

Suppose therefore, that a Man be qualify'd as our
 our and St. *Paul* require, that he find himself able
 to live chafly without Marriage, and is under no ne-
 cessity, but has power over his own Will, that God has
 endued him in advantageous Circumstances, as to Ri-
 ches, and those Riches, are his own Acquisition, and lay
 an Obligation on him either to raise or continue a Fa-
 mily; but he is altogether at liberty to give them to
 whom he pleases: Suppose farther, that such a Per-
 son is convinced, that hundreds must starve or live mise-
 rably if not reliev'd some extraordinary way, that ma-
 ny others must perish eternally without some other
 means to provide for their Instruction and Education,
 which their Parents or Friends can afford them: and
 by applying his Wealth this way may greatly contri-
 bute to *Help and Relieve both these sorts of People*; but that
 Marriage will be an obstacle to him, and that if he have
 a wife and Family, he cannot so apply his *Endeavours* or
 his *Revenues*. Now, if on this account such a Man deny
 himself, and choose a single Life, he is surely the Per-
 son that (according to our Saviour) makes himself an
 heir for the Kingdom of Heaven; and he is the Man
 whom Christ permits to embrace Celibacy. For I take
 these Words, *He that can receive it, let him receive it*, to
 signify more than a Permission; but to undertake it as
 his *State*, or more acceptable to GOD, without any
 other prospect of a publick Good, is neither agreeable
 to *Scripture* or *Reason*.

In general, *Marriage is the Foundation of Society*,
 in all *Common-wealths* it has ever been looked on as
 the *Foundation*; and whoever despises it, *bates his own Species*,
 and contemns GOD's Ordinance for the continuation of
 the *Human* kind.

truth, every Man in a lawful way owes Children
 to the *Publick*, except he find, that he can be more use-
 ful by restraining himself from the *Marriage-Bed*, and
 that having Children will be a hindrance to some great
 good, that he designs, and has in view for *Society*.
 Surely a great thing, and the support of the *Com-*

mon wealth to Beget and Educate Children; but if a lay out that for the publick Advantage, and the benefit of All, which otherwise wou'd have been spent on *Friends and Descendents*; he will deserve not only to be Excus'd but Commended.

13. And as he is commendable, that for some common Good denies himself the use of Wedlock, the comfort of seeing his Posterity; So on the other hand, he that lives single meerly for his Ease and Convenience, or that he may be more at liberty to spend his single Self, what is due to a Family, is a *Wretch*, deserves Contempt and Censure: And, it is observed that God doth often give up such to vile *Lusts*, and make them a Prey to some lewd and detestable Harlot.

Of all this the most *Reverend Deceased* was well assured, and therefore resolved on a single Life, for this reason only, that he might furnish the Publick with common Conveniencies, that he found were wanted, and for the supplying of which no other Fund was provided besides that of Charity, and accordingly he actually executed his Noble Project.

14. First, He consider'd, that Gratitude oblig'd to remember the Place to which he ow'd his Education, and where he made the first Steps of his Advancement in the World, which was at *Trinity College in Dublin*. therefore as a Testimony of the sense he had of that benefit, he contributed about a *Thousand Pounds* to the uses of that College.

15. Being a Bishop, he could not but find in his observations, That Churches were much wanting in this Kingdom, and that by means of Impropropriations and other Misfortunes attending the Revenues of the Church, there was not a sufficient Maintenance for Ministers to serve the Cures, and therefore to supply these Defects, he largely contributed to the Building of several Churches, and to help the Cause he Purchased several Parcels of *Tithes*, and gave them to the Incumbents.

None can deny but that these are great and well-known instances of Charity, and must contribute to per-

his *Memory here*, and entitle him to a blessed *Re-
in Heaven.*

Nor did he forget his private *Relations* or *Friends*,
whom he left good *Legacies*, and this he did in such
manner that we may reckon it a *Work of Prudence, as
as of Justice.*

then besides all his private and occasional *Charities*,
compute the value of what *Remain* and are *Visible*,
shall find them to amount to near *Seventeen Thousand*
ds. This I observe not only in honour to his *Me-*
but likewise for the *Reputation* of the *Age we live*
since by this and several other instances of *Charita-*
persons it appears, that notwithstanding all the *Cor-*
on and *Degeneracy* of the *World*, the noble *Grace* of
ity is not lost out of it.

I might upon the whole make many and useful
marks tending to his *Honour*, and your *Edification*,
I am afraid this *Discourse* is too long already, and
before I shall conclude with my hearty *Prayers*, *That*
wou'd raise up many such *Examples*, and that many
their good *Works*, may be stirred up to *Glorifie* our *Fa-*
which is in Heaven.

undoubtedly *GOD's* good Spirit prompted and di-
d him to *these Good Works*; Therefore let us give
D the *Glory*, and praise Him in his *Saints*. Let
thank *GOD* for making him an *Instrument* of so
a *Good*, and not doubt, but this most *Reverend Fa-*
of Our Church, has his *Reward* with *GOD*. Let
celebrate his exemplary *Piety* and *Charity*, keep them
membrance and add our *Prayers*, *That* many may
rred up to imitate him.

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